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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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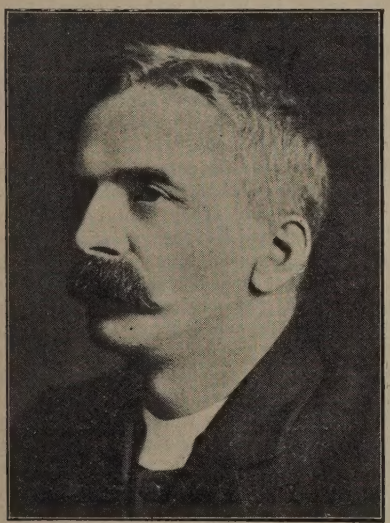


Rev. William Holmshaw

(ILMINSTER).

Rev. Wm. Holmshaw was born at Sheffield, 1863; was sent as a child by his parents, who were not Unitarians, to the Upperthorpe Unitarian Sunday School; became a teacher under the Sheffield School Board; was admitted as a student for the ministry to the Unitarian Home Missionary College, Manchester, with which institution and Owens College he received his training, 1885-88; was minister at Mountpottinger, Belfast, 1888-93; Forest Gate, London, 1893-93; Blackley, Manchester, 1898-1912; and settled at Ilminster, Somerset, in 1912. At Mountpottinger and at Forest Gate Mr. Holmshaw did good work and is affectionately remembered; his fourteen years at Blackley were filled with various congregational and Sunday school activities and other institutional labours, and a generous share of service in the denominational organisations in the Manchester district; he was a member of the Committee of the Unitarian Home Missionary College; of the governing body of the Manchester District Association of Churches; of the Manchester Unitarian Sunday School Union (President 1905-8); of the Manchester District Sunday School Association, of which he was the efficient secretary for winter lectures, 1900-3, for hymns and choral songs, 1906-11, and general secretary, 1909-12; he was an earnest helper in the Temperance Movement, was actively associated with the Manchester City League of Help, Blackley Branch, and assisted in various other forms of public service. His removal from the Manchester district was felt to be a distinct loss denominationally, and his advent at Ilminster is considered to be fortunate for the welfare of the cause there and for our associated churches in the Western Province. At Ilminster he has an active and growing congregation, with the members of which he finds it a real inspiration to work as their pastor and friend.

ASPIRATIONS.

O Thou who are of all that is
Beginning both and end,
We follow through the unknown paths
Since all to Thee must tend:
Thy judgments are a mighty deep
Beyond all fathom-line;
Our wisdom is the child-like heart,
Our strength, to trust in Thine.—F. L. Hosmer.

We want religion, because without it a part of our nature—and that the highest—would be dormant. We want it, because it alone gives the meaning of experiences, and feelings, and capacities, which are as truly ours as anything connected with our existence. If there be in us a divine element, no wonder it should instinctively seek communion with its source. —T. Sadler.

PRAYER:

Lord of life and of light, our souls wait upon the living God, as those that watch for the morning. We wait for power, and love, and a sound mind; we wait for the air of the heavenly life; we wait for strength and peace; we wait for the holy spirit.—J. H. Thom.

Home Circle.

The Larger Freedom.

Eternal One, thou living God,
Whom changing years unchanged reveal,
With thee their way our fathers trod;
The hand they held, in ours we feel.

We bless thee for the growing light,
The advancing thought, the widening view,
The larger freedom, clearer sight,
Which from the old unfolds the new.

With wider view come loftier goal!
With fuller light, more good to see!
With freedom, truer self-control,
With knowledge, deeper reverence be!

Anew we pledge ourselves to thee
To follow where thy Truth shall lead:
Afloat upon its boundless sea,
Who sails with God is safe indeed!

—Samuel Longfellow.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER VIII.—A SON'S DEPARTURE.

In the years that had passed some of Jim Benson's children had grown up into early manhood. The eldest had served his apprenticeship as an engineer and had become a fully qualified workman amongst other mechanics in a large spinning mill. But he was not destined to remain permanently at this occupation. He was offered a professional career, and in order to follow it he was required to leave home for the North of England, and did so.

Being the eldest in the family he was naturally concerned for the future of his younger brothers. One of them, the next to himself in age, had been driven away from Sunday School by the tactless severity of the school superintendent, had formed other associations of a less wholesome kind, and now as a young man had become a source of trouble to his parents. The younger boys were attached to their Sunday School and interested in the Church. Harold felt that if they could become increasingly devoted to these institutions they would find them a considerable safeguard against future dangers. His own regular attendance at school and church had no doubt exercised considerable effect as a lead to them, for they usually went together.

So when he had left home, and was away in lodgings in Manchester one of his first letters to his parents expressed his concern in this matter. Said he: "I am anxious that the boys should be encouraged in every way to keep to their Sunday school and church. While I was at home I could help to keep them interested in these Sunday duties, but now I am away I wonder whether they will slacken and become more irregular. It would be a great pity for them and for their future if they got broken off and cultivated worse company outside. You know from experience that such a danger should be avoided if possible. Of course you will encourage them, and urge them if necessary to stick to their school and church. But the most effective way of strengthening their interest in the church is the example of their parents. If father and mother will go regularly on Sunday to church the boys will go with them, and be glad to go. You are quite as anxious as I am for their future, and you will see the force of what I have said. If you can even at great inconvenience and self denial attend church regularly on Sundays and take the children with you it will be well worth doing for their sakes, for it will make a tremendous difference to their future usefulness, happiness and prosperity that they should be kept closely in touch with the highest influences and the best associations possible, rather than be allowed to drift away into loose company."

This letter was timely, for it was needed. Jim Benson had become irregular in his attendance at church on Sundays. And he could not often get his wife to go with him. They kept up their membership though they had become so slack in not going to service. But the appeal thus made by Harold went home. From that time henceforth Jim was scrupulously regular at the services of the Free Christian Church. Elizabeth went oftener than she had done for some time, but not so regularly as her husband. The result more than justified the effort. In addition to the inspiration it was to himself, Jim had the satisfaction of seeing his two younger boys and daughter become more attached to these religious associations and actively interested in the work of the church and its connected institutions. Consequently they were able to avoid the snares and temptations to which so many young people, whose minds are not occupied with wholesome interests, become such ready victims. Little do many parents realise what a power of safety—of salvation—the church and the Sunday school are to their own young people. Many fathers and mothers who are quite indifferent to Sunday worship have cause to be everlastingly grateful for the effect upon the life and characters of their own young people through being closely connected with religious institutions—if only they could know it

John Benson had ceased attending the Free Christian Church; but his children, grown up sons and daughters, continued to be actively associated. Owing to business troubles John Benson became somewhat addicted to drink, and though he worked as a tailor in his own home his health broke down, and his constitution appeared to become shattered. A little previous to Harold's departure his uncle John Benson had died, and all the members of his family had gone away to America.

And there had been other changes amongst Jim's near relatives. His mother at Nirby had passed

away. The old man, his father, had come to Learton to live with his youngest daughter, now married some years. Jim's other brother, Joe, at Bramham, had unfortunately become a publican, the proprietor of an inn, and drank himself to death.

Jim had an uncle in Learton on his mother's side, a retired tradesman, named Kinsman, and an aunt whose married name was Quinney. Uncle Kinsman was reputed to be what is called 'well off," and the Quinney's were in comfortable circumstances. The uncle had never married, and it was naturally thought that when he died his money would come to his nephews and nieces. And he died full of years, and it was as had been expected, so that a share of what he left came to Jim. It was not by any means a fortune, about three hundred pounds, but it was that much better for Jim and his wife, for it was a help towards providing for their own later years.

Letters came periodically from New Zealand, where Elizabeth's brother James Beadle had become Mayor of Tauranga in the Bay of Plenty. He was still looking forward to the possibility of coming over to England to see his aged parents and other relatives.

In due time there were inevitably other changes. Another of Jim's sons, a schoolmaster, left home for a situation in a distant country, so that the family circle had grown less. The youngest son became an electrician. Now that they had grown up and some of them gone out into the world it was more possible for them to appreciate the qualities of character in father and mother to which they were so much indebted. The mother's great affection, her straightforwardness and conscientiousness; her carefulness to pay her way, and her business aptitude, had played no small part in the making of them. But as time went on and enabled them to look back they could see that the father's affection and devotion had been equally strong; that his moral influence had been the supreme directing factor in their lives; that there was far more in him and his personality than they had been conscious of; that he was indeed a true father.—(To be continued.)

A Faith for the Young.

It was impossible to set too high a value on the Sunday school, to which they had to look for their congregations of the future. Children should be trained in the love and appreciation of their faith. For this reason he welcomed the action which had recently resulted in the drawing up of a simple statement of faith, sent out by their London Sunday School Association to all schools desirous of obtaining such help and guidance. He trusted that the statement would meet with such approval among the Sunday schools. Their Unitarian movement, with its disavowal of an authoritative creed, and its adherence to the principle of free inquiry, had been able to adapt itself to changing phases of thought, and to assimilate new ideas from generation to generation; but there are many adherents to their congregations who could not explain the principles of their faith, and a large number of young people who grew up in connection with their churches and Sunday schools had no very clear idea of what Unitarianism is. The result is that when these young people became men and women they were easily attracted by outward forms and ceremonies, and either ceased from attendance or drifted off into some other communion. We want the young people to become so imbued with the spirit of their faith that they would realise it was something worth striving for, that the principles of truth for authority (not authority for truth) reason, and conscience, the guides of truth and conduct; freedom of thought and speech, indispensable to the discovery of truth; perfection of character, the purpose of existence—that these principles formed the basis of their Unitarian faith. —Mr. H. Goodland.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

August the second was the day of the birth of John Tyndall in 1820; and it bears a long list of deaths. We have Quintilius Varus, who was governor of the Syria at the time of the death of Herod the Great, and fell in A.D. 9, his army being destroyed by the Cherusci under Arminius; our own William Rufus, 1100; Henry III. of France, stabbed the previous day in 1589; Thomas Gainsborough, the artist, 1788; Mehemet Ali, ruler of Egypt, 1849;and Richard Hooker, 1600. The life of each of these men is worth studying.

August 9 is the day of the passing of the Elementary Education Act in 1870. It notes the births of Izaak Walton, author of the Complete Angler, 1573; John Dryden, the poet, 1631; and Thomas Telford, the engineer, 1757.

August 16 is the day on which The Pilgrim Fathers sailed from Southampton in 1620. The event was commemorated at Southampton on August 16, 1913. Its obituary list includes Thomas Fuller, Church historian, 1661; Jacques Bernouilli, mathematician, 1705; Matthew Tindal, free thinker, 1733; Ben Jonson, 1637; and Andrew Marvell, 1678.

August 23 saw the shameful execution of Flavius Stilicho, the last great Roman general in 408; and of William Wallace, the Scotch patriot, in 1305; the assassination of George Villiers, Duke of Buckingham, in 1628; and the death of Lady Hewley in 1710. The last named left some charitable bequests, which fell into the hands of Unitarians, and were taken away from them (A. G. v. Shore, 11 Tim. 592; 9 Clark and Finnelley, 355).

On August 30, 1868, the Unitarians of Hungary celebrated their tercentenary. William Paley, the theological writer, was born on this day in 1743; and it is marked with the deaths of Cleopatra, Queen of Egypt, in 30 B.C.; Louis XI. of France in 1483; and Sir John Ross, the Arctic explorer, in 1856.

Bible Problems.

(3)—"THE STORY OF THE FALL."

Note that in the story as told in Genesis 3, that there is no mention of a "Fall"; that term was manufactured afterwards in orthodox "Christian" theology.

Probably the story originated in the literature of Babylon and was appropriated by Jewish writers after the Captivity. For it was in Babylonian and Persian theology that the dualism existed of God and the enemy or evil spirit in the form of a "serpent."

Of course, the story cannot be taken as real history. It represents what was thought at the remote period when it originated. No one can read it intelligently and believe that what it describes actually happened. As history it is quite incredible. We cannot think that God was heard walking in the garden. Nor is it possible that the man and woman could hide themselves from God so that the Almighty knew not where they were, and needed to call out to the man, "Where art thou?" God did not curse the serpent, and make it crawl as a punishment, for serpents have never walked upright. Neither did God curse the ground by making it bring forth thorns and thistles, for thorns and thistles came from the ground before man existed on the earth. God did not make coats for the man and the woman, and it is not true that God was afraid of man knowing too much, and that he expelled the man and woman from the garden to prevent them from eating of the tree of life which would give them immortality, for nothing could make a fleshly body immortal, and the soul within the body was of its own nature immortal. The story is unreasonable; it does not agree with the facts of life, and is therefore not true. But it is a true account of what was thought by those who wrote it.

God's part in the story is only what might be expected under such a poor conception of the nature of God as is there indicated. He was thought to be like unto a man, jealous, changeable, revengeful; threatened a death penalty for the offence committed which did not happen; and was afraid of the growing power of the creature he had made.

The man and the woman were only seeking knowledge. To know the difference between good and evil is necessary for any progress or improvement; and there was nothing discreditable in the woman's conduct, nor in that of the man. The man merely told the plain truth, and there is not any sign of cowardice in what he said.

The way to gain knowledge is by experiment, by trying and testing things. Disobedience is morally bad if the authority disobeyed is that of conscience or of a power worthier than ourselves. In this case the discovery that certain acts were right, and others wrong brought a sense of guilt when what was thought to be the wrong thing was done. The voice of conscience was disobeyed, and this was recognised as the voice of God. There was the temptation to do what was thought to be the wrong thing and the decision to test whether there was any real danger in it. It was the daring spirit of adventure into the unknown without which discovery and new knowledge cannot be. It was not a fall, but rather an ascent—a fall only which teaches how to rise. By our mistakes we learn the distinction between good and evil, and so it was with the man and woman in the story.

The apparent doctrine that work is a curse is untrue. It is man's greatest—or one of his greater blessings. Without work man cannot live. Work is not a curse, of itself or in itself, but only when it is evil work, or when it is slavery and made an end and not a means to the toiler's betterment.

The story disproves the infallibility of the Scriptures by its own errors. It can easily be accounted for. In the remotest times of man's ignorance he would wonder how the knowledge of good and evil first came, and how the sense of guilt was first born. He would be puzzled to know why it was that serpents crawled, and how it was that thorns and thistles grew, and why the heavy burdens of work were put upon man. And this story gives us some of man's guesses at truth.

Of course the story has much meaning. It indicates the vitality of conscience, and bears witness to man's striving to become as wise as God, in other words his aspiration to become Godlike. The paradise which he lost was that of ignorance and idleness and self-indulgence, exchanged for a life of industry and progress, of increasing knowledge and of completer life.

It is a pity that Hebrew and Christian theology have built upon such a foundation the doctrine of the Fall of Man, for the story does not justify it.

The following is sent by a reader in Gloucester, aged 85:—

1. To believe the story in Genesis one must be able to believe that God made a tree good for man, and then said He would kill any one who cut the fruit thereof! and then made a tree to keep man alive, and called up supernatural powers with swords to bar the way to it!!

-5. The story is a cunningly devised fable of priestcraft, and therefore these questions are not pertinent.

6. The infallibility of the Old Testament—which Jesus called "traditions of the elders" and denounced—rests only on the Word of a Jew and is not supported by the text. The claim has never been put forward for the New Testament. A careful and prolonged study of the Bible, and of history bearing upon it shows that the Old Testament is folk lore of the Jews—the Gospels, folk lore of early Christians—the Acts and Epistles a mixture of both, with some additions to support the "scribes and pharisees, playactors" who have really edited, for the most part, from immediately after the writing of the first chapter, and the Revelation is an imaginative sequel to the whole.

7-8. Folk lore shows that hundreds of ages before

ne Bible some men put themselves forward as superior in the favour of the Father Spirit, and as having a magical power over the laws of nature and over ne demons who sent disease, bad crops, etc., etc. hese called themselves medicine men, magicians, izards, and other tribal names, but all had the ame object to dominate man and make him pay. hey were cunning enough to know they could not lo this without making man think meanly of himself, and lose confidence in the loving Fatherhood of he Great Father. Hence the invention of the "Fall of Man."

The garden of Eden with its tree of knowledge and ree of life was an idea of primitive man hundreds of ages before Bible times.

So was magic in blood, adopted in Exodus 12, 7. So was magic in wood, adopted 2 Kings 4, 29, 6-5, etc. etc. So was magic in hair, see story of Samson. So was magic in spittle, Mark 7, 33, 8-23; John 9, 6.

The "day of judgment" with a Son of God as advocate and mediator for man; Virgin birth of a God-child at Bethlehem, with a star to show the place, and Magi (magicians, medicine-men) to see and endorse the fact; murder and miraculous resurrection of the Virgin child; and the eating the flesh and drinking the blood of what is sacrificed to please "God" are all ideas of primitive man brought into the Bible at various periods by the medicine men, priests, or whatever else they called themselves, of the ecclesiastical, separatist, cult.

See "The Golden Bough," by J. G. Frazer, D.C.L., L.L.D., Litt.D.. "Magic and Religion," by Andrew Lang; "The Sacred Free," by Mrs. J. H. Philpott; "From a Cottage Window," by A. C. Benson.

The Unitarian Reason Why.

8.—WHY DO YOU BELIEVE IN WORSHIP?

Do you believe in worship?

Yes, I do.

You have a reason for it?

I have. I know there is a Power higher, greater, wiser, better than myself, and that it does me good to seek it and draw near to it, and that is why I believe in worship.

Does that fully explain why it is that you believe in worship. You have some other reasons.

Yes, many other reasons. All men worship because they love. What they love, they admire, they seek after, they strive to win.

You say that all men worship. Is that true?

It is true, for all men worship that which they love. They do not all love the same thing, but they worship something. Some men worship wealth, others pleasure. Many worship truth and righteousness, and most men worship God.

Do men worship God because they love him? or do some worship Him through fear?

The savage who thinks of his God as a terrible Being who exercises a dread power of punishment and revenge, thinks of Him with fear and dread and worships as a suppliant for mercy. The extreme orthodox Christian who thinks of God as Calvin, Jonathan Edwards, and Spurgeon thought of him, worships also through fear, begging and beseeching the Almighty for mercy. But the highest and truest worship is prompted by admiration and love.

You do not worship God through fear?

No; being a Unitarian with a conception of God as a Being of infinite love, to think of God with any feeling of fear and dread is impossible to me. It would show a lack of trust, a want of confidence in his goodness.

Then if you were to give your reasons briefly explaining why you believe in worship, how would you express them?

I would say that man is a worshipping being because there is something within him that reaches out to that which is higher and better than himself; because he loves the highest when he sees it, admires the beautiful and true when it is revealed to him because he feels impelled to attain to his ideal of what is true and right; because he knows that he is dependent on a Power to which he owes every blessing he enjoys; because he feels grateful to that Power and must needs express thanksgiving; because all seeking of the true and the beautiful leads him to believe in the Power that is the source of the true and the beautiful and to yearn after it with longing and love; because his truest life is a striving after perfection—which is worship; because he can only realise himself truly by laying hold upon that which is absolutely perfect; these are all reasons why I, a Unitarian, believe in worship.

The annual meeting of the Missionary Conference (of ministers) was held at Memorial Hall, Manchester, July 2nd, with a larger attendance than usual. Missionary work at Douglas, Gateshead, Accrington, and elsewhere was reported and the initial steps for a new movement at Great Harwood decided upon. An address was given by the president, Rev. Prof. Philemon Moore, B.A., on the missionary outlook, and papers were read and discussed on the motive and principles of missionary effort.

Miss Kathleen Lambley, daughter of Rev. R. H. Lambley, M.A., Horwich, has been awarded a Graduate Scholarship and the Ashburne Travelling Scholarship, for 1st class honours in French Language and Literature, and will proceed to the University of Paris.

The burial service for the remains of the Rt. Hon. Joseph Chamberlain, M.P., who died in London on July 2nd, was solemnised at the Church of the Messiah (Unitarian), Birmingham, of which he was a member, July 6th, and conducted by the Rev. Dr. L. P. Jacks, of Manchester College, Oxford. The honour of burial in Westminster Abbey had been offered, but was declined, as the deceased statesman had wished to be interred in the family grave at Key Hill Cemetery, Birmingham.

Scenes in Christian History.

By Rev. William C. Hall, M.A.

XIV.—ERASMUS.

Among students of the Reformation the opinion rapidly grows that too little attention has been given to the work of Erasmus. His name has been overshadowed by the greater name of Luther, and the efforts he made towards the reform of the Church have been inadequately appreciated. As we review religious history subsequent to the Reformation we are brought to the conclusion that Luther's movement, notable as it was in its moral significance, was not an unmixed blessing. It originated Protestanism, but it originated in Protestant doctrines concerning the Christian Scriptures which militated against progressive religious thought. It substituted an infallible Book for an infallible Church, an exchange of religious authority of which we are unable to see the advantage, but of which it is possible for both Roman Catholic and Unitarian to recount the evils. We incline also to agree with those who contend that had the Reformation taken the way of Erasmus instead of that of Luther, Christianity would have been spared its lamentable modern divisions, and have become a religion more capable of embracing and unifying the faiths of the world. It is, of course, a speculation. Erasmus as much as Luther desired the reform of the Church, but he believed that it was not to be effected by open revolt. It would come through the steady introduction of culture, and chiefly by recalling to the memory of the Church the early literature and the primtiive life of Christianity. The Church, he conceived, required correction; but it was the correction of reinstruction rather than of chastisement. He believed—and here we quote words of Charles Beard, one of our own Unitarian scholars, whose researches into the history of the Reformation were most extensive and profound—that "the charm of Christianity revealed in its first pure beauty would be all-prevailing; men would see how simple a thing it was and yet how powerful in the production of a strong and happy life. It was a scholar's conception of reform, and one that was soon interrupted and set aside by ruder and more drastic methods. Yet it may be questioned whether, after all, the slow way is not in the long run the surest, and whether any other agent of human progress can permanently be substituted for culture. The Reformation of the sixteenth century was Luther's work; but if any fresh Reformation is come or coming now it can only be based upon the principles of Erasmus. We can safely leave our readers to reflect the absolute truth of this last half-sentence.

Erasmus was born at Rotterdam in 1467. His father's name was Gerrard, which for the son was Latinized into Desiderius, and Graecized into Erasmus. Thrust into a monastery as a youth, he rebelled when he came of age, and worked his way to the University of Paris. At the age of 30 he came to Oxford to learn Greek, and made there the friendship of a little group of scholars interested in the revival of learning, and particularly of John Colet and Thomas More. He went to Italy for the better continuance of his Greek studies. Of his many writings wherein he satirized the follies of the age and endeavoured by humour and ridicule, as well as by philosophical discussion and wise counsel, to turn men's minds to the reform of the Church we cannot here speak. The one work to which we draw the attention of our readers is his edition of the New Testament containing in parallel columns the original Greek, as determined by him upon an extensive comparison of ancient manuscripts, and a Latin translation of his own. This he issued, hopeful that it would become the basis of translations of the Gospels and Epistles into the popular speech of every country. "I wish," he said, "that even the weakest woman should read the Gospels—should read the Epistles of Paul; and I wish that they were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with their stories the tedium of his journey." His idea was that the simple understanding of the Gospel story would win men to a new love of the human and divine truths of Christianity, and gradually restore the pure spirit of Christ and His apostles to the Church that claimed their names and their message. Upon the interpretation of Scripture he set no restrictions; he would leave the Christian story to make its own appeal to the minds and hearts of its readers, and to plant its precious lessons directly into their lives. Let the Gospel, breathing God's love, change the lives of men, men would change the life of the Church; the Church would be reformed from within. It was a great hope, and if what might have been was shattered in the mighty upheaval that followed Luther's revolt we have yet to remember the gentle scholar who sought the redemption of the Church by the way of peace.

The annual Picnic of the N. Cheshire Unitarian S. S. Union was held at Gee Cross, Hyde, on July 4th, and about 160 teachers and friends were present.

Open-air meetings for Unitarian propaganda have been held with encouraging results at Accrington, and Burnley Lane in June and July.

There are not only Unitarian Pioneer Preachers, in London, but "Pioneer Sisters" too.

The 15th annual meeting of the Ministerial Fellowship was held in the Mmorial Hall, Manchester, July 1st, attended by 50 members. There are 218 ministers on the roll. £665 have been distributed in benefit since the formation of the society, and grants amounting to £451 from the benevolent fund.

What is Unitarianism?

UNITARIANISM stands for belief in:—

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY OF MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and therefore essentially good and not naturally evil or depraved.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education, and progress upward and onward for ever, man being immortal as God is immortal, and destined to share the blessedness of the perfect life.

(5) THE UNITY OF SALVATION in one salvation for all men, by character and conduct, by growing into agreement with the divine will, God's everlasting love ultimately winning all men into complete fellowship with himself, so that not one shall be excluded nor lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and at liberty to enlarge and adjust its statements of doctrine to fit the larger view when it comes.

WHAT UNITARIAN LEADERS SAY:

The true worshippers shall worship the Father. When ye pray, say, Our Father.

Why even of yourselves judge ye not what is right.

—Jesus of Nazareth.

With Jesus we worship the Father as the only living and true God. We are astonished that any man can read the New Testament and avoid the conviction that the Father alone is God. . . . We challenge our opponents to adduce one passage in the New Testament where the word of God means three persons.

—W. E. Channing, D.D.

Christianity is the Charter of Intellectual Liberty, authorising and commanding every man to use freely his own faculties in discovering Truth, and especially Religious Truth. —W. E. Channing, D.D.

At first the "Unitarian heresy," as it was presumptuously called, was a protest against the unreasonable and unscriptural doctrines of the Church—a protest on the part of Reason and Religion; an attempt to apply Good Sense to Theology, to reconcile Knowledge with Belief, Reason with Revelation—to "humanize" the Church. —Theodore Parker.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

TEMPERANCE TEACHING IN SCHOOLS.

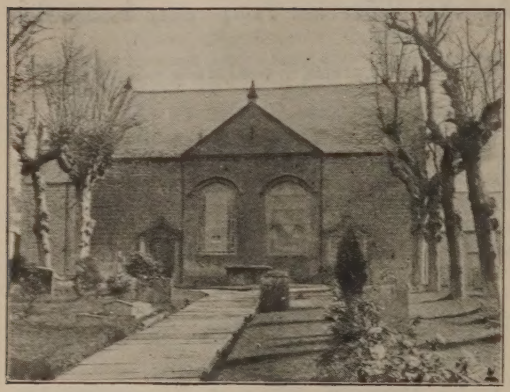
The discussion on Temperance Teaching in Schools, at the afternoon meeting of the National Unitarian Temperance Association on June 5th, at Essex Hall, was of a most interesting and instructive character, and several important facts came to the surface, such as

(1) Temperance teaching is compulsory in American schools;
(2) Some education authorities in this country are worse than apathetic as regards Temperance teaching—they are antagonistic;
(3) No Industrial School in this country has adopted the Temperance syllabus of the Board of Education.

In reply to enquiries the Board of Education state that they have done all they can do, and it is for the local education authorities and teachers to act. In many schools something is being done either by the teachers attached to such schools or by the lecturers of the United Kingdom Band of Hope Union. This Union has done a great work for years past, and would have done more but for the hostility already referred to. Last year 4,398 lectures were delivered in 4,000 schools, and were attended by over 375,000 scholars and upwards of 16,000 teachers. This is satisfactory so far as it goes, but it does not go far enough, and everyone who is at all seriously concerned for the future of our young people must hope that ere long regular systematic temperance teaching will be given in all schools. What can be done to that end? Several suggestions were made at the meeting, viz.:

(1) Local education authorities should be urged to arrange for regular lessons on hygiene and temperance in all their schools. Deputations of ratepayers should wait upon such authorities or individual members be influenced in the right direction;
(2) Temperance advocates should become school managers and use their influence in every possible way;
(3) Conferences of teachers should be held to consider the subject.

It is greatly hoped that these suggestions will be acted on, and that Unitarians may be well to the fore in the demand that the future citizens of this country shall not be allowed to grow up in ignorance of the serious dangers of alcohol. If the facts are brought home to them now, if in their years of adolescence they shun strong drink there will be every reason to hope that when they reach man's estate they will join those who are working to free their country from its greatest foe. They will see to it that Great Britain does not continue to lag behind her Colonies, behind America and other countries in Temperance Reform. —E. F. C.



Old Meeting, Ilminster.

(Communicated.)

The congregation owes its origin to William Alsop, the minister ejected from this parish in 1662. He removed to London, probably soon after the passing of the Act of Uniformity, but the remembrance of his example and instructions influenced the earliest members long after his removal. About the year 1675 William Hunt, M.A., who had been master of the Free School at Salisbury, from which he was ejected in 1662, removed to Ilminster, near which town he was born. Previous to his removal he was for some time one of the ministers of the Dissenting congregation at Salisbury. At Ilminster he resumed work as a schoolmaster, and also ministered to the congregation there till his death in 1684. There is no available information as to how the congregation was kept going for the next ten years, but in 1694 the first regularly appointed pastor, Edmund Batson, settled soon after he had finished his studies at Taunton. Three years afterwards he was succeeded by Thomas Marshall, who continued to officiate till his death in 1705. The congregation then elected his son, Nicholas Marshall, who in 1716 had three hundred hearers. Soon after the passing of the toleration Act, 1689, a place of worship was erected, the exact site of which is unknown, but the number of Mr. N. Marshall's hearers warranted the erection of the present chapel in the year 1718-19. Nicholas Marshall was succeeded in 1725 by James Strong and Thomas Collins, "who took the meeting on them jointly December 25th, 1725 at £50 per annum. Mr. Collins left it March 25th, 1732. Mr. Strong took it on himself from March 25th, 1732, to May 19th, 1738, that he dyed at £40 per annum." Collins had been for seven years the minister of a Presbyterian congregation at Templecombe. From Ilminster he went to Bridport. On the choice of a successor to Mr. Strong there was a division, and the seceders built a Meeting House at Broadway, now the Broadway Congregational Church. The entry regarding the appointment of the successor says nothing about the secession, but records thus: "Mr. West was chosen minister December 25th, 1738, and continued till Michaelmas, 1744; that he left us at £40 per annum." Collins, Strong and West were in advance of many of their contemporaries on points relating to religious liberty, the doctrine of the Trinity and the distinguishing tenets of Calvin.

John Cranch "was chosen minister from March 25th, 1745, at £50 per annum. Dyed June 6th, 1746." He was succeeded by Joseph Keech "from March 25th, 1747." This item occurs in the accounts, "Mr. Keech 7s. 6d. for carriage of part of Mr. Keech's goods from Bridport," and the following memorandum by Keech is of interest: "That Thos. Smith left on will a legacy of ten pounds to me, Jos. Keech, which sum, however, was designed for the support of the Dissenting ministry in Ilminster, and I am only entitled to the use of it during my continuance in that capacity." Another entry, dated September 11th, 1746, runs thus: "Past account with Mr. Badget for 11 turns, including the Day of Thanksgiving, at 12s. 6d. per turn—£6 17s. 6d." On the same date Mr. Badget was paid £5, but no entry appears regarding payment of the balance of £1 17s. 6d. However, the fact that "Mr. Badget preached for the first time after the account was past, Sunday the 12th October, 1746," seems to point to the continuance of friendly relations.

The congregation continued large till about the year 1770. Before that time there were no other Dissenting chapels in the town and few in the neighbourhood. Afterwards the people who once came from the surrounding villages to worship at the Old Meeting erected buildings for themselves There was, however, a second secession in 1812, when the more orthodox members, who called themselves "Independents," withdrew and built the present Congregational Chapel.

The Sunday school dates from the year 1789. An entry on the fly-leaf of the old account book reads, "Sunday schools began May 24th, 1789: Mistress, Sarah Cleal; master, Thos. Moore, jun.; two others began July 4th, 1790: Mistress, Elizabeth Miller; master, John Moore." These schools were held in cottages presumably occupied by the master or mistress, each of whom received £3 18s. a year (1s. 6d. a Sunday). The four schools appear to have continued to November, 1803, as in June, 1804, there is an entry of the payment of half a year's salary to three schools only. It may be inferred that the teaching in the cottages ended at this time, and that voluntary teachers then began to assist the paid teachers, all the teaching being carried on in the chapel. The payments to teachers came to an end in July, 1846. It is interesting to note that from 1789 to 1837 the Feoffees of the Grammar School, several of whom were members of the chapel, gave an annual subscription to the Sunday school, viz., for the first five years £5 a year, for the next nine years £10, for the next three years £5, and for each of the remain-

ing 32 years £7 10s. The schoolroom, the gift of Mrs. Mary Collins, was built in 1846, and enlarged in 1907.

At the present time both congregation and school are in a healthy condition. On April 16th. 1914, took place a celebration of the completion of a large scheme of improvements and additions to the chapel. The cost of the scheme was £883 6s. 10d., and after paying all the accounts the treasurer had a small balance in hand.

Both chapel and school are thoroughly equipped for their special purposes, and a strong congregation, strong both in numbers and in interest, and a loyal and zealous band of workers make the present good and the future hopeful.

The following is the list of ministers: William Alsop, 1662; William Hunt, 1675-1684; Edmund Batson, 1693-1697; Thomas Marshall, 1697-1705; Nicholas Marshall, 1705-1725; Thomas Collins, 1725-1732; James Strong, 1725-1738. William West, 1738-1744; John Cranch, 1745-1746; Joseph Keech, 1747-1776; Joseph Hayes, 1776-1780; Richard Parminter, 1781-1787; Thomas Jeremy, 1787-1788; John Taylor, 1788-1790; John Noon, 1790-1791; Joseph Gummer, 1791-1793; William Tullidelph Procter, 1799-1801; James R. Harris, 1802-1803; John Evans, 1809-1816; William Williams, 1818-1819. Thomas Bowen, 1820-1823; Edward Whitfield, 1823-1874; John Murray, 1874-1878; Alfred Muller Holden, 1879-1898; Edward Parry, 1898-1906; Roger Finnerty, 1907-1912; William Holmshaw, 1912.

ILMINSTER CHAPEL INTERIOR.

Unitarian Freedom.

From a Unitarian Church Calendar we quote as follows:—"This Church is a congregation in which love for God and man is fostered whilst intellectual liberty is encouraged. The fact is recognised that among religious people there may be "diversities of opinion but the same spirit." Those who desire to worship Almighty God meet here without any enquiry as to their individual beliefs. Exact uniformity of opinion is not required, nor regarded as essential for Christian fellowship. No subscription to any confession of faith is demanded. The Church is for those who wish to worship God without the interference of any other authority than their own judgment and conscience."

That is exactly true of Unitarian Churches as a whole. Every Unitarian Church is now established on that basis of freedom from any fixed dogma or creed. No unsectarian institution or "Free Catholic" Society can be more free from intellectual trammels than is the Unitarian Church. The word "Unitarian" is now a synonym for such freedom. It stands for the "Unity" of all men on the ground of brotherhood regardless of differences of opinion. It is as unsectarian as Science which declares that there is but ONE Power in the Universe, and as free as science students in search for new truth.

The Middleton S.S. Anniversary, minister Mr. Charles Smith, realised £16, July 5th, an increase of £4 on the previous year.

Mrs. Anne Brown, a member of the Unitarian congregation, at Moretonhampstead, is now in her 102nd year.

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God.

—S. Longfellow.

SUNDAY SCHOOL HELPS.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY.

VIII.—APPERCEPTION AND IDEAS.

The question of attention and interest with which we briefly dealt in the previous paper, is one that is so important from our point of view that it is necessary to refer to it again. Looking round among our friends we find that most of them have got what in ordinary language we call an "interest." One perhaps is a gardener; another is interested in politics; another in literature; and so on through a wonderfully wide and varied list.

How do we, or can we, account for these differing interests? If anybody can answer it ought to be the psychologist, for it is obviously a question of mental processes.

Let us look at the same question from another point of view. Take a simple word — the word "crab," and suppose it to be mentioned in a mixed gathering of people. Will the word call up exactly the same idea in each person's mind? A fisherman will look upon it, as it were, with different eyes to a West-end clubman. Again, a rowing man thinks of something quite different.

Again, if an insect be shown to a gardener it is a pest in his eyes. If shown to an entomologist it is an object which gives pleasure.

These few facts will show that we must recognise the presence of these "interests"; and also that these "interests" determine in some way the meaning of new impressions or new ideas.

In a previous paper it will be remembered that I spoke of a vast underworld of ideas in the mind, in what we term the subconscious area—the area where subliminal cerebration takes place. Now these ideas gather into systems, each system being composed of ideas united by some common interest. To return to examples already given, such a system might be a "gardening" system, or an "insect" system.

An idea entering the mind seeks to relate itself to one or other of these systems. It may, of course, get into the wrong one, as happens when a child calls foam "soapsuds" or "snow," or refers to a fern in a flowerpot as a "pot of green feathers." The strongest system again will take most of the ideas, and seeing that so many of our words are ambiguous (e.g., court) or are capable of being mistaken (pale, sale, pail, sail) this often happens. For example, "A sale!" would come with quite different meanings to a sailor and a housewife respectively. A child who lives in Paradise Court, and who has been initiated into the mysteries of the police court would form a rather curious mental picture of the "Court of Pharaoh."

It is therefore quite obvious that a new idea is received and is given meaning by the ideas existent in the mind. This interpretation of ideas is known as "apperception." When we "apperceive" an idea we are simply interpreting the new by the old. If we ever met any object which could not be apperceived at all, that is not related to any idea or idea system, we should first be mystified, then we should try to relate it in some way. What would a caveman have made of a railway engine? He would have been obliged to relegate it to the realm of witchcraft, which is a very convenient apperception mass for anything of a disturbing or inexplicable nature.

To such an extent does this systematizing process go on in some minds that a person may be not one, but two or three. For example, there are some business men who recognise one code of morals for Sunday and another for weekdays. But, of course, in a really well educated person there can be no such thing as watertight compartments or systems of ideas which can be switched on or off at will.

Here we may note the fact that ideas in the mind become forces, prompting to action. A man's actions are determined by the body of ideas in his mind, or in other words by his circle of thought.

It will easily be seen that this question of apperception is of paramount importance to us teachers. In fact, one method of teaching—the Herbartion—depends wholly upon this process. All learning indeed is apperception—the act of taking an idea or ideas into the mind. But we must notice that this imparting of knowledge (which is an important, though not the most important, aspect of our work) is not comparable to shovelling sand into a cart, but is better compared to the weaving of a beautiful and intricate bit of tapestry. Ideas are not simply RECEIVED by the mind, they are ASSIMILATED, which is a far different and much more involved process. If our work is to be done on psychological lines, that is, if we are to be efficient teachers, we must study not only what we are going to put into the pupil's mind but what is there already. This is to be done by questioning and by studying our pupils. We have seen how greatly the meaning of words varies to different persons. How much misapprehension and how many mistaken ideas our pupils can gain from our teaching if we do not consider this simple rule. I have often (and my readers will doubtless have observed the same thing) heard an adult speaking to children as if his terms meant the same to the children as they meant to him! He need not use long words to be understood. The word "court" is quite enough to mystify a boy. Here (as usual) when the important point is reached my space is finished. But my object is quite attained if the reader can see that imparting knowledge is not a simple matter, and that psychology has quite a lot of importance and of interest to teach teachers.

"It is strange," wrote Thoreau, "that so many haste to attain fame as teachers rather than knowledge as learners."

Lesson Notes on Unitarian Doctrine.

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday School teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in the January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations,' Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement VIII.—"That JESUS IS OUR NOBLEST EXAMPLE and greatest religious teacher and that His Gospel is a sure guide to the truest way of life."

August 2nd.—JESUS WAS A MAN.

(See Hall, points 18, 20; Savage, chapter on "Saviours," and in "Pillars of the Temple," pp. 42—52). Scripture Reading, Luke 2. 30-52.

1. Jesus was born as other men are. He was the child of Joseph and Mary, as is plainly shown in the genealogies given in Matthew (1-16) and Luke, where his descent is traced through Joseph the husband of Mary: "Thy father and I sought thee sorrowing"—Luke 2, 48. He is described as "the carpenter's son," Matt., 13-55; "son of Joseph," Luke, 3-23; 4-22; John, 1-45; 6-42.

2. Jesus grew in stature and wisdom in the same way as other human beings—Luke, 2-52. This means that like others he began in ignorance and gained more knowledge by observation and experience. There were things which he did not know (Matt 24-36; Mark, 13-32) as a public teacher.

3. Like all men he felt weary (John, 4-6), hungry (Mark, 11-12), needed help, for he prayed to God (Matt. 14-23; 26-36-39); and was a dependent upon God, for he said: "I can of myself do nothing" (John 5-30; 8-28).

4. Was Jesus sinless? He was "without sin" as other men often are. He was tempted, and struggled against temptation. If that were a real struggle within himself there was something wrong within him to struggle against. All strong and noble character grows through struggle. It was thus that he grew, and became such a true, noble, and perfect MAN.

August 9th.—JESUS OUR EXAMPLE.

(See Hall, point 19; Savage; and in "Pillars of the Temple," pp. 52-3.) Scripture Reading, Luke 7, 36-50.

1. Jesus is our example in his resistance to wrongdoing; his clean, upright, and faithful conduct is our model. He endeavoured to do the will of God, and made that will his rule, and in that we should follow him.

2. He is our example in his loyalty to truth. He was true to that which he felt to be right; he held bravely to his convictions at all costs; he stood openly and faced death rather than act falsely. We are not his followers except we imitate him in being devotedly loyal to the faith we profess.

3. He is our example in his love to his fellow men. He loved the poor, the outcast. He loved those most in need of love, children, the weak, the crippled, and the helpless. He honoured womanhood, and he set a noble example in forgiveness.

4. He is our example in self-sacrifice. He did not live for self. He was not self-regardful nor self-seeking. But he renounced self for humanity and God. He gave himself for the truth and for love to mankind. In his self-sacrificing devotion he was the saviour of man. If we would follow him we shall not live for self nor for selfish ends, but by bearing witness to the truth by giving ourselves in its service.

August 16th.—JESUS, THE GREATEST RELIGIOUS TEACHER.

(See Hall, 17; Savage; "Pillars of the Temple," 196-200.) Scripture Reading, Luke 6, 27-49

1. Jesus was a great religious teacher. To him religion is righteousness: See ye first his kingdom and his righteousness (Matt., 6-33); not professing—"Lord, Lord!" but DOING of God's will (Matt., 7-21). He does not impose acceptance of any fixed creed as a condition of admission to the kingdom of heaven; but what is required is right action, brotherly conduct, for—"inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt., 25-40). Religion is love to God and love to man (Luke 10, 27-8), which reconciles man to man and makes them one, and makes them one with God (Matt., 5-24).

2. There had been many other religious teachers before Jesus. But he improved on what they taught. Others had declared God is a Father, but he proclaimed the Fatherhood of God in the widest sense to embrace all mankind, and to last for ever. He taught that God's love is infinite and is no respecter of personal distinctions, that He loves his enemies; that man is God's child made to be like God, made of the divine nature, "for of such is the kingdom of heaven," so that he can become perfect as God is perfect.

3. There never was such sublime religious teaching as his. The parables of the Good Shepherd, the Good Samaritan, the Prodigal Son, are unequalled by anything that any other religious leaders have ever enunciated. And though two thousand years have nearly passed since his day it has never been surpassed. Not only is his teaching the noblest but his life and character were so much in harmony with it that he stands out as the most loving and lovable as well as the most heroic man in human history.

4. Is the teaching of Jesus ever likely to be surpassed? It is impossible to say what will be in the revelations that time and human progress may bring. But it is equally impossible to conceive of anything grander about God than His eternal Fatherhood to all mankind, or of man than that all men are God's children destined to become Godlike, or of human society than that seeking first after righteousness will bring all needful things in abundance, or about Salvation than this—that all men will be saved from every danger by seeking to save one another, and that heaven will come for all here and hereafter as soon as the heavenly disposition exists within each soul. There is no religious teacher equal in grandeur to Jesus, and no examples so worthy to follow.

August 23rd.—HIS GOSPEL IS OUR GUIDE.

(See Hall, points 31-33; Savage; "Pillars of the Temple," 193-6). Scripture Reading, Matt. 25, 31-45.

1. "Gospel," from Anglo-Saxon: God-spell, meaning God's Word, or—good tidings. The teaching of Jesus is God's word just so far as it is God's truth. As such it is good tidings. Can there be any good news better than this, that God loves us all, will love us for ever, will not let anyone become lost to Him, and that it is the certain destiny of every human soul to become like him and to live in happy union with him? Such good news, if we take it in and grasp what it means is our greatest inspiration and joy. And part of the good news is to tell us how we may realise it all. It is plain and simple: Do God's will. The prayer is: "Thy Kingdom Come!" but it requires—"Thy will be done!"

2. This gospel is our surest guide. We cannot go wrong if we follow it. We shall not do wrong if we love one another; we shall not be unjust to others if we seek to do right to them. If we are merciful we shall obtain mercy. If we are kind we shall beget kindness in return. The way to spread good everywhere is to provoke one another to love and good works. Evil may be swept clean away by overcoming it with good. The way to the kingdom of heaven is by making heaven here and now.

3. The way of life. There are ways which are not the ways of life. The way of self-seeking is the way of discord, of disorder, of rivalries and strife, the way of destruction and death. Self-indulgence is a way of self-seeking. Self-regardfulness and self-conceit are other ways of self-seeking. They are all evil and produce wretched and woeful results. The way of life is that which makes for health, strength, order, peace, happiness. It is the only right way, because it is the way of righteousness. SEEK AFTER THE RIGHT: that is the way of life. Seek to do right to all others and you will live. "This do and thou shalt live." said Jesus to the man to whom he told of the Good Samaritan. Forget self in making sure that others shall live, and you will find your own life.

4. There are other guides which are not so sure. What is called orthodox Christianity misrepresents the gospel and is a gross and misleading perversion of it. It makes Jesus into God and destroys the power of his example. It makes God into a monster capable of everlasting cruelty. It makes salvation depend upon acceptance of a creed. It makes God and man appear to be an everlasting failure. There are ethical guides which point the way without any faith in God, or in immortality, which are reasonable and good so far as they go, but they lack the grand motives of divine inspiration and of the glorious destiny of going on. The gospel of Jesus is the surest of all guides.

August 30th.—THE GREAT VALUE OF THIS DOCTRINE.

(See Hall, points 8, 10; Savage; "Pillars of the Temple," 167-9.) Scripture Reading, Matt. 5, 1-16.

1. The value of a doctrine consists in its truth and its practical use in promoting life. If a doctrine be false and misleading it causes waste of thought and action and robs man of the life he needs. It causes him to walk in the wrong way so that ultimately he has to retrace his steps and begin over again. There is much needless loss and suffering caused through false beliefs. This Unitarian doctrine concerning Jesus is of incomparable worth to man because it is true, in harmony with reason, with the facts of experience, and is therefore of the greatest help towards the highest life.

2. It is all the more precious because it gives us an example which we can follow. What Jesus did because he was a man we may with some hope of success try to follow. He resisted temptation, tempted at all points as we are, and came out triumphantly. he kept faithful to the right and did not permit anything to turn him from it; he loved humanity and prayed for his persecutors and murderers. What man has done man can do. Jesus would not say "follow me" unless he knew we could follow him. This view of Jesus provides us with an inspiring leader who is one of ourselves, human as we are.

3. The value of his teaching lies also in the fact that it can be applied to everyday life. It is not beyond us so far as to be impossible of realisation. It can be applied to work and wages, to home and family, to society and government, and to international relations. It is a possible ideal. It means universal brotherhood; mutual help instead of rivalry; all for each and each for all, and equal opportunity to realise true life.

4. Consequently its effect on thought and feeling and action must be of incalculable benefit, kindling and inspiring with a sure and certain faith that stimulates to the noblest deeds and the grandest philanthropy. It takes away all dread concerning God, all fear of the future, fills man with trust in human nature and with unshakeable trust in God.

Literature.

"The Ancient Bards of Britain," by D. Delta Evans. 5s. net. Educational Publishing Co., Merthyr Tydvil.

"Eight Cousins," by Louisa M. Alcott. 1s. net. Sampson, Low, Marston and Co., Ltd., London.

There is no work more fascinating than that of research and discovery. The chemist in his laboratory pursues by interesting line of experiment the truth he is seeking. The explorer ventures on unknown ground, over trackless wilds and through almost impenetrable forests on his expeditions to find new sources of wealth, new lands, and strange peoples. Not unlike these is the work of those who attempt the record of ancient history. There is much that requires verification. Tradition must be sifted. Contradictory accounts of events real or imaginary must be tested; and a way has to be found through legend and myth to the facts which existed beyond them. This is the sort of task which engaged Mr. Delta Evans in collecting the materials together for his book on "The Ancient Bards of Britain," with the result that he has brought together a mass of valuable information concerning these Bards and Bardism, and the wisdom, poetry, religion and worship characteristic of them, such as would not be otherwise readily accessible. The book gives the harvest of nearly twenty years' close study and patient research. Not professing to be a connected history of The Bards it is a "critical inquiry into traditions concerning their history, philosophy, religion, ethics, and rites in the light of science and modern thought." The author shows among other things that the Bards so often called Druids, were monotheists. One of their hymns declared:

> "The One only God, from
> whom proceeds all life, all
> goodness, and all power:
> In Him exists the most of
> life, the completest knowledge,
> and the greatest power;
> And there can be but One
> most, One completest,
> and One greatest of everything."

As to the Druidical sacrifices imputed to the ancient Britons by Julius Cæsar, the testimony of the Roman conqueror is disputed in this book as follows: "It is now questionable whether the alleged 'human' or 'Druidical sacrifices' ever existed anywhere save in the ambitious imagination of a Cæsar." This contention is not unsupported by evidence. Mr. Evans succeeds in demonstrating that the Ancient Bards and Bardism have been greatly misrepresented and much misunderstood, and he brings to light much that was lofty and noble in their religion and life. As there exists no history of British Bardism this work is a valuable contribution to investigations in a field of research which has been much neglected, and in which as these pages indicate, there is much of great worth to be found.

Those readers who are familiar with any of Miss Alcott's delightful stories will know what to expect in the "Eight Cousins" if they have not already become acquainted with it. In this story there are the same attractive qualities which have made "Little Men" and "Little Women" such favourites. The homely virtues are held up. There is a sweetness and wholesomeness throughout the story that affect to reader with all that is strong and sound. The development of the girl heroine's character, and the various influences playing upon her from aunts, uncles and cousins—are well indicated. The fine commonsense of the uncle and his practicalness leave a clear impression upon the mind. There is much breeziness in the boy cousins, and much to admire in the moral stand for their good at the cost of self-denial on her own part, which Rose, the heroine, so resolutely makes. Attractively bound, neatly printed, and very interesting as a story, this is the right kind of book for young people of both sexes to read and enjoy.

Anecdotes and Illustrations.

(From "My Life," by Adam Rushton.)

DOES PERSECUTION HELP?

Mr. Lamming gave a most interesting account of his first connection with Blackley Chapel. Hearing the clergyman at the Church several times strongly denounce the Unitarians he became desirous to know who and what they were. Finding that there was a congregation of these dangerous heretics, as he had heard them called, at Blackley, he visited the chapel to have a look at them and investigate matters for himself. He was so far favourably impressed that he went to the chapel again and again, and regularly continued going.

A PRESCRIPTION.

Rev. Adam Rushton wrote the following:—

Let a few intelligent and earnest families unite together; take a room in the centre of a considerable population; form a congregation and society; get preachers supplied by a Missionary Society or otherwise; advertise the services well, and then people will attend, and success will be assured.

IGNORING THE COLLECTION.

A clergyman gave notice from the pulpit that he had sufficient buttons from the collection boxes to serve all family needs of that kind for years to come. Another clergyman to stimulate the niggards gave out the following lines to be sung at each collection time:—

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

But even that device did not hit the mark nor draw forth the cash. So absorbed and inspired became the parties aimed at, and so firmly fixed were their eyes upward and heavenward, that they could not see the collection box even when held up to their noses.

One lady with uplifted head, open mouth, and eyes fixed on the ceiling, is singing so earnestly "Salvation is free" that she cannot possibly see the money box in front of her, even when nudged by the collector. A gentleman fairly swings round in musical ecstasy and presents his back to the collector. Another gentleman is represented as singing unctuously "My silver and gold I dedicate to Thee," while at the same instant he is slyly slipping a penny into the collection box.

The Wide World.

At Johannesburg, S. Africa, the new Unitarian Church Hall has been erected, and publicly opened June 5th, for use. The minister, Rev. R. J. Hall, M.A., late of Auckland, N.Z., and formerly of Ansdell, near Lytham, Lancashire, is receiving influential support, and he has a congregation of 50 to 60 adherents.

In Japan there is a Unitarian monthly review under the name of "The Cosmos." A meeting has been held in Tokyo to celebrate the publication of its 400th issue. In November next the 25th anniversary of the founding of the Japan Unitarian Mission will be celebrated.

The well known poet philosopher Tagore has accepted the chairmanship of the committee to organise the four congresses of religious unity to be held in India, at Madras, Bombay, Lahore, and Calcutta, for which the Rev. Dr. J. T. Sunderland took the initial and pioneer steps on behalf of the Unitarians of the United States and England.

An eminent Chinese statesman and writer, Wu Ting Fang, has agreed to be chairman of committee for a similar congress at Shanghai.

The Unitarians in U.S.A. are resenting the suggestion that the name "Unitarian" should be given up in favour of some other. Several letters in "The Christian Register"—the Unitarian weekly—testify to the strong feeling of resistance against any change. It is plainly evident in America as in England that the Unitarians will stand loyally by their name.

In Canada the Rev. Mr. Bennett, Field Agent of the Unitarians of the Middle States, U.S.A., has been of great help to the church at Hamilton, Ontario, and now the Rev. P. S. Thatcher is the appointed minister. At Ottawa the Rev. C. T. S. Bullock is settled. The Rev. H. E. B. Speight, late of Essex Church, London, England, is invited to the Unitarian Church at Victoria, British Columba. The Rev. C. F. Potter, the newly settled minister at Edmonton, has taken up the Unitarian work there with "vim," and is making good headway.

The American Unitarian Association has accepted the invitation of the Unitarian Church in Montreal, Canada, to hold a meeting in that city next February, to celebrate the Century of Peace between Great Britain and U.S.A.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

In the June number of "Word and Work," one of the League's Monthly Letters is re-printed. This is encouraging, for it shows that the League is advancing in the estimation of our American fellow-workers! "Word and Work" is a capital little magazine. It is the joint production of the American Unitarian Association, the Women's Alliance, the Young People's Religious Union, and the Unitarian Temperance Society. All these have the chance to keep their activities before their public, while the latter is spared the subscription to so many different publications.

It is to be noted that the Alliance has added a Committee on Fellowship to the list. That it has the same end in view as ours is almost certain, but it is probably undertaken on quite other lines, and it will be interesting to learn about them as time goes on.

The Lancashire women have lately lost a valuable helper in the person of Mrs. Frances Herford, who has removed to London. They are to gain, all the same in another way, for the Manchester District League has appointed her as its representative on the London Committee.

The American Alliance keeps on hand a number of typed copies of addresses or lectures on subjects interesting to women, and loans them for a small sum to distant branches which cannot afford lecturers. The League has taken a leaf out of their book. Any branch that would like to hear the brilliant and interesting address given by Mrs. H. W. Miller, of Montreal, in London last autumn, can have a typed copy on loan for 1s. The fee was first fixed at 2s., but it was seen that this was too much.

The League has had a number of Australian visitors this summer, among them Mrs. Owen Crompton, of Adelaide, who on her way here had a delightful time in Boston at the anniversary meetings, and came to us full of enthusiasm about the Women's Alliance.

The London Lecture List is under the direction of Miss Ethel Harwood. The contents of the list are very varied, among them being "Child Labour in the Early 19th Century," "The Present Position of Child Labour," "Women of Australia," "British Women's Temperance Association," "Food Reform," "The Care of the Aged in the Workhouse," "The Story of St. Catherine of Siena," "King Arthur and His Knights," and many other literary and social subjects.

A fee of 1s. 6d. is charged for each lecture to cover lecturers' fares, etc., and is payable direct to the Lecture List Secretary.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Manchester Unitarians have been deeply moved by the deaths of Mr. Charles Wright and Rev. H. R. Tavener. The drowning calamity at Borrowdale by which Mr. Tavener lost his life was the sudden closing of a promising career, which leaves the Willert Street Domestic Mission without a leader, and takes away from Rev. Lucking Tavener, of Aberdeen, a beloved son.

We note that the Third Annual Report of the National Conference Guilds' Union records the accession of several new branch Guilds of Young People. Prizes have been awarded for essays, and various kinds of meetings have been held for the promotion of personal service and the cultivation of the religious life. Information concerning Guilds can be obtained from Rev. H. Fisher Short, secretary, the Parsonage, Park Lane, Wigan.

The Rev. J. Cyril Flower, of Sale, has obtained his M.A. degree in philosophy from the London University.

The Unitarian Home Missionary College, Manchester, concluded its session with the usual public examination, June 30th, the visitor's address being given by the Rev. W. G. Tarrant, B.A., on "Making for Efficiency," and the voluntary address at Cross Street Chapel by the Rev. H. Gow, B.A. The attendances of friends was distinctly good, but a heavy thunderstorm kept numbers away from the garden party at Summerville on the following day. There are more students admitted to the College for next session than there is residential accommodation for, some having to be housed outside.

Great changes are soon to take place at Manchester College, Oxford. Dr. Carpenter has notified his intention to retire from the principalship in 1915.

Rev. Geo. Hitchcock, D.D., sometime a Unitarian minister, and now a Roman Catholic priest, has been suspended from duty by the Bishop of Southwark for refusing to submit his newspaper correspondence before publication.

The Women's League branches of the Manchester District held their summer meeting at Gee Cross on June 13th, when there was a successful gathering of over 200 persons.

The Provincial Assembly of Unitarian Ministers and Churches of Lancashire and Cheshire had successful annual meetings in Manchester on June 25th. There was a large attendance at the service at Cross-street Chapel. The President, the Rev. J. J. Wright had not sufficiently recovered strength to undertake to attend and conduct the business meeting in the afternoon. A resolution of sympathy with him on the death of his brother, Mr. Chas. Wright, and of best wishes for his own complete restoration, was passed. Dr. Edwin Odgers delivered an address on "Tendencies of religious Thought," and at the evening meeting there were speeches from Rev. R. T. Herford, Dr. Geo. Jessel, and Rev. H. E. Dowson. The preacher at morning service was Rev. G. A. Payne, supported by Rev. J. H. Weatherall, who will be the preacher next year, and the Rev H. Bodell Smith was elected supporter for 1915, and preacher for 1916.

The Carmarthen College closed its session June 24th, when it was reported that there are 31 students on the roll.

The Session at Manchester College, Oxford, concluded on June 18th with a valedictory service to four retiring students. It was announced that a lady student, Miss M. B. Croole, was about to enter on the theological course at the college.

The annual meeting of the Eastern Unitarian Union was held at Ipswich, June 18th when it was stated that the principal churches in the Union are without ministers.

The Rev. F. H. Jones, B.A., received an address in the form of a letter and a purse of 100 guineas as a farewell presentation from the Trustees on his retirement, June 25th, from his secretaryship of Dr. Williams' Library.

MINISTERIAL CHANGES: Rev. J. M. Bass, M.A., concluded his ministry at Chesham at Whitsuntide, and was welcomed at Wakefield, June 24th ; Rev. R. T. Herford, B.A., concluded his ministry at Stand at the end of June and has removed to London to take up the duties of secretary to Dr. Williams' Library; Rev. Sidney Spencer, B.A., of Manchester College, Oxford, has been welcomed to the ministry of the Free Christian Church, Narborough-road, Leicester, July 2nd; Mr. Wm. Stephenson has been appointed lay minister to the Sunderland Unitarian Church; Rev. F. K. Freeston has intimated that he will conclude his ministry at Essex Church, London, at the end of the year; Rev. T. Van Wess, of Boston, U.S.A., has been occupying the pulpit of the Unitarian Church, Warwick, during July; Rev. Joshua Lord has been inducted to the Unitarian Ministry at Pudsey; Rev. W. H. T. Tilson, M.A., late Episcopal clergyman, is appointed to the Grey Abbey Unitarian Congregation, Antrim; Rev. H. H. C. Jones has been inducted at Hinckley.

DEATHS: Miss A. D. McCombe, Leeds, June 21st; Mrs. Alexander Greg, Styal, June 21st, 33; Mr. M. Bransby Williams, Killay House, Glam., June 21st, 89; Mr. H. L. Roscoe, Taplow, June 27th, 49; Mrs. Helen Hicks, Northampton, July 1st, 93; Mr. Allan Field, B.A., L.L.B., Hampstead, July 2nd, 78; Rev. E. E. Coleman, M.A., Edgbaston, July 3rd; Rev. H. R. Tavener, of Manchester, drowned at Borrowdale, July 6th, 29; Mrs. John Daly, Cork, July 7th; Rt. Hon. Joseph Chamberlain, M.P., at London, July 2nd, 78; Mrs. Mott, wife of Rev. F. B. Mott, Cardiff, July 11th; Mrs. R. H. Smith, Streatham, London, July 13th.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger !

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

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[No. 2]

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